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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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PALESTINE MISSION.

JOURNEY OF MESSRS. FISK AND KING
FROM CAIRO TO JERUSALEM,
THROUGH THE DESERT.

Commencement of the Journey.

Monday, April 7, 1823. Soon after sun-rise an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On or Hieropolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course E.N.E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the Monthly Concert of Prayer.

Tuesday, 8. We arose at 5, and at 6 resumed our journey. At 8, we passed a village in a large grove of palm-trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the com-

parison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. In our room at Cairo it had been for some time from 70° to 76°. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes.—Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Account of the Caravan.

Wednesday, 9. Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule and one horse. Several of the camels are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot. It may be interesting to some of our friends to see a list of oriental names, and to learn with what a "mixed multitude," we passed through the "great and terrible wilderness."

There were *Mussulmen Dervishes*: viz. Hadgi Mustapha, of Jerusalem; Hadgi Abdool, Hadgi Khaleel (i. e. the beloved,) and Hadgi Saveer, from Bokkaria; Hadgi Kaman (i. e. the merciful,) Hadgi Mohamed, and Abdallah (i. e. the slave or servant of God,) from near Astrachan.

Arabs:—Mustapha, our guide and the Shekh of the caravan; Ismael (Ishmael) and Abdool Assiz (the slave of the Excellent,) who own a part of the camels; and Hadgi Ahmen, the conductor of a part of the caravan. Among the camel-drivers on foot were Moses, Mahommed of El-Arish, Hassan, Hada Ibrahim (Abraham,) Mahommed of Gaza, Said, Khaleel, Ma-

hammed, a lad, and Selim and Salina, two Bedouins.

Turks :—Hadgi Ibrahim, of Damascus. [He was attended by a black Eunuch, and his form and size would seem to mark him out as a son of Anak. "He seemed built like a tower."] Three soldiers from Erzerum; Hadgi Suleiman (Solomon) of Dearbeker; Hadgi Younas (Jonas) of Bagdad; and Hadgi Mahmoud.

Armenians :—Boghas (Paul) from Smyrna; one from Constantinople; Boghas and three others from Koordistan; and Tameer, who passed for a Turkish soldier, but told us privately that he was an Armenian.

Greeks :—One from Tocat, where Martyn died, one from Anatolia, (neither of whom speak any thing but Turkish,) and Elias, a Catholic Maronite from Nazareth.

There were, also, eight women; one the mother of Elias, three Turkish, one an Arab, and three negro slaves.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks what Priests are among Christians." "Are they Monks? or can they marry?" "Some marry, others not, as they please." The term *Hadgi*, which occurs so often in the above list of names, means pilgrim, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem.

Journey in the Desert.

Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles; and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10. When the caravan stops, the camels are turned out to feed on

the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them, which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here in the desert good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish colour, and an exceedingly loathsome taste.

In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports. One of the soldiers had in his arms a beautiful *Gazelle*, which at a distance looked like a young deer.

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. At 2, after more than seven hours travel, we pitched our tent at Jissar. Those places in the desert where there are wells, or where caravans are accustomed to encamp, have in consequence received names. We give the names as they were repeated to us by our guide. Our road hitherto has been alternately loose, moveable sand, and hard sand mixed with gravel.

During the next day, they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care.—They also met a caravan of 150 camels going to Cairo.

As they proceeded in a northeasterly direction, they found less vegetation, and more sand and hills than heretofore.

The necessity for their travelling on the Sabbath, was imperious, they being in the midst of the desert, four days from any human dwelling, with a scanty supply of provisions, with no water which was not exceedingly offensive, and with a company of 70 persons, who would all be likely to suffer by delay.—In the afternoon pitched their tents near a grove of palm-trees.

Monday, 14. Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning. They continued travelling, till noon.

The wind continued from S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W. and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travel like a flock, were all tied together when we travelled in the night. One is surprised to see how the Arabs, who are accustomed to the desert, will find their way in a dark night. After 11 hours ride, we pitched our tent at Aboo Jilbana. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

On the Shore of the Mediterranean.

Wednesday, 16. Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the Sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a wa-

tering place on the sea-shore, the caravan separated, and one part took a different route for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying, "Peace;" "Well?" "Thank God;" "How are you?" "Thank God;" "Peace." "God give you peace." "God bless you."

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words parrot-like, without understanding them.

Messrs. Fisk and King represent the Arabs as exceedingly profane in respect to the divine Name, using it with very little reverence, and continually invoking it in confirmation of trifles and falsehoods.

They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.

Entrance into Syria.

After riding nine hours and a half, we pitched our tent at Bur el Khood, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 18, and Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Saturday, 19. In the morning we found that some bold Bedouin had made his way into our encampment, and carried off a saddle. Mustapha went out, and, finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields, became more frequent. At half past 10, we passed a well of water and some ruins. The pillars of grey granite were standing. The place is called *Rofa*. This is probably the ancient Rophia, which was the first town in Syria, Rhinocalura (probably El Arish) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuance of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here. East of it on a hill is another Mussulman village.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harrassed by the Bedouins, who seemed to spring up like hydras in every corner. First came 10 or 12, armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told

them they must exact nothing from us, because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these, and yet he called these Satans (*Shaitan*.)

Under a large Sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

Country of the Philistines.

At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death; We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the Scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.

We crossed a bridge over the bed of a small river, now dry; and then passed

through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left the village Mijdal, near the ruins of the ancient Askelon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

Tuesday, 22. In three hours and a half after leaving Esdood, we passed Yibua, a village something smaller than Esdood. In riding through this ancient country of the Philistines, we have seen at a distance to the east, a range of high mountains. On the west, a range of small sand hills ran along between us and the sea. The country around us was green and beautiful, and the soil of a good colour, which might, no doubt, be made very productive by proper cultivation. At present, however, the grass, and crops of wheat and barley are of but small growth. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

Jaffa.

In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.

On the 24th they left Jaffa on mules and asses, and after a ride of four hours, arrived at Rama, or Ramia, the Arimathea of the Scriptures, where they took lodgings for the night in an Armenian convent.

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey.

Reflections on Mr. Parsons.

As we drew near the city, we remembered how our dear brother Parsons, when wars and rumors of wars obliged him to

leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, "If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favour in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

They enter the Holy City.

With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4,000 years seemed to rush upon our minds; events, in which Heaven and Earth, and Hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul into death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff took lodgings with his brethren the Jews.

The first part of their journal concludes with the following request to their brethren and patrons in this favoured land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.

*Christian Brethren in America;—*Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith.

MISSION AMONG THE CHEROKEES.

BRAINERD.

From the journal kept at this station we select the following notices:

A church was organized at Hightower on the 12th of October last, consisting of six persons belonging to the mission family. Three natives were also received as candidates for baptism.

Oct. 15. Brother John Arch returned from a circuitous tour, which he has been to the eastern extremity of the nation, and visited his relatives, and many of his former acquaintances. He finds a very pleasing change since he travelled in these dark regions a year ago. Then he found multitudes who had never heard of a Saviour, and almost all quietly pursuing the old way. Now, in every cabin which he visited, they were inquiring with becoming seriousness. He says that all the Cherokees in these parts are now prepared to receive missionaries; and he wishes to go and spend one year on the Arkansaw, in hope that they also may be prepared. He returned by way of Newtown, and spent the last Sabbath with the Council. They have passed a law that no business shall be done in Council on the Sabbath, nor in the vicinity of the Council during its sessions. On that day every one was cleanly dressed, and the outward observance of the day was strict and solemn.

At the Council of the Cherokees, in November, the Indians directed to the appointment of a Committee to meet the Deputation from the Prudential Committee of the Board, which they understood, by a letter from the missionaries, was to visit them.

In the course of that month, there arrived at Brainerd, on their way to different stations assigned and to be assigned, Mr. Samuel Moseley, a licensed preacher and missionary, with his wife; Messrs. David Wright and David Gage, schoolmasters, with their wives; Messrs. William Holland and Josiah Hemmingway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Miss Electa May, Miss Sophia Sawyer, and Miss Philena Thatcher.

During the same space of time, the following names were assigned to promising Indian children:—*Lydia Huntley*, *Samuel Lincoln*, and *Samuel B. Wilson*;—the two first about 9, and the last about 18 years of age.

A school was commenced at Haweis, (formerly called Turnip-mountain,) about the middle of November.

DWIGHT.

Extracts from the Journal.

Aug. 11. Received intelligence of a skirmish between a party of the Cherokees and some of the Osages. *Ta-kau-to-caugh*, an aged Cherokee chief, somewhat disaffected with the proceedings of this part of the nation, collected, in the course

of the last year, as many as would join him, fifty or sixty in number, and set off toward the Spanish country. They proceeded in their remove only four or five days, when they made a stop and commenced a town on the waters of the Kiamicia between Fort Smith and Red River. It was between a part of these wanderers and some of the Osages that the skirmish took place. Four Cherokees were badly wounded, but none mortally. It is thought by the Cherokees engaged, that some of the Osages were killed, but they are not certain. The Chiefs and head men have heretofore declined doing any thing, which would involve them in any responsibility for the conduct of *Ta-kau-to-caugh* and his men. They have, in this case, however, sent off a party of men to his assistance, and it is to be feared that all will be again involved in war.

On the 14th they received information from the Post Master General of the United States, that a Post-office was established at Dwight, and Mr. Washburn appointed Post-master.

Observance of the Sabbath by a Cherokee trader.

Sabbath 24. Learnt by some of the black people present, that a half-breed Cherokee, who, a few weeks since, opened a large store in the neighbourhood of Dwight, keeps it shut on the Sabbath; refusing, contrary to custom, to trade on that day. This man with his wife, all his children, and several of his blacks were at meeting to day. Before he left home this morning, several applications were made to him to trade, but he told them, *No; if they wished to trade they must come on a week day.* The course adopted by this Cherokee trader is the more singular and worthy of notice, in as much as it is almost, if not altogether unprecedented by white men or others in the territory, and in all the western country, so far as our knowledge extends.

Sept. 1. The vacation in the school having expired, and a number of the children returned, the school was commenced again to day. Very different are the feelings of the natives towards the school now, from what they were a year ago. Then no child was returned for several weeks after the vacation; now they have looked anxiously for its termination, and in some instances have complained that it was so long.

Extract of a letter from Rev. A. Finney, dated Oct. 17, 1828.

At present the affairs of the Mission are in a prosperous train. Health has been

more generally enjoyed in our family than in preceding years. Sixty promising children are enjoying the benefits of instruction and privileges of the family. The institution is growing in favour with the people, and at no time since the commencement of our enterprize have we had more of the confidence of the natives than at present. If we had men and means, our operations would be greatly extended. Several schools might be established in every village, and all the rising generation of this part of the tribe brought under the influence of moral and religious instruction. These lost sheep of the house of Israel might be found, and brought into the fold of Christ, if the gospel could be preached to them; but our days are consumed with care and labour of a secular nature, while all around us, ignorant of the Saviour, are dying untaught the way of life. Never were people more ready to hear, and perhaps never were people unenlightened more desirous to know something of the gospel than these. But it is only at long intervals that we can go abroad among them to tell them the way of life.

MIRZA MAHOMED ALI.

We published sometime since, an account of the conversion of this distinguished Persian. From the London Missionary Register for November, we are enabled to furnish a more particular account respecting him. It appears that he is 21 years of age, and "is the only surviving son of a venerable old man, descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Judge in that city. From adverse circumstances the father was obliged to remove to Astrachan. Mahomed Ali was introduced as teacher to the missionaries; and, being an accomplished man, he was found qualified to give them instruction in Turkish, Persian, and Arabic. Discussions became frequent; and this peculiarity was observed in him, that, while those discussions frequently produced in him the most violent rage, he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr. McPherson's Journal, that his belief in the Mahomedan Superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ."

April 16, 1823.—Mahomed Ali, my Arabic Teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity which formed the ground-work of our studies, I was more

than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Confession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into a serious conversation with him. He now told me that his soul was in deep waters; and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

April 17.—Mahomed Ali returned this morning, apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit. I exhorted him to earnest prayer, that the Lord would enlighten his mind in the knowledge of the truth.

April 18.—Mahomed Ali having himself mentioned the agitation into which his soul was thrown by the changes that were working in his mind, I remarked, it was not necessary that he should always continue in that bondage of which he complained; for God, in His mercy, had opened a way of escape, through means of which we might be reconciled to Him, and obtain peace to our souls. I then read and quoted some of the promises, and directed his particular attention to Rom. v. 1.

Before his mind was so far delivered from the shackles of Islamism, he one day asked John Abercrombie (a converted Cabardian) the following question:—"John, you were once a Cabardian: how have you become a Christian?" "Jesus Christ," answered John, "says, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*: now when I was a Cabardian, I laboured and was heavy laden; and I came to Christ for rest." This reply of John's wounded Mahomed to the heart, and he never forgot it.

April 19.—Mahomed Ali called this evening, for the purpose of conversing with me respecting the things pertaining to the kingdom of God. I began the conversation by inquiring how it was with his soul. "I am walking about, and committing myself to the protection of Almighty God; for I cannot pray the Mahomedan Prayers: I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ His Son; but," continued he, "when I say the word *son*, I feel my heart as if were dragging it back again. I feel no difficulty in saying, 'Lord, do thou lead me in Thy truth, and teach me the way in which I ought to go.' " I reminded him, that the carnal mind is enmity against God; and that he must account this a

temptation from the enemy of souls. "Do you believe," said I, "the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?"

"Yes; and I believe that the Koran is a false book," was his reply. I asked him, "Do you now believe that Jesus Christ is the only Saviour of sinners?" "O yes," was his answer—"What views have you of your own character?" "I see myself to be poor, wretched, miserable, and, undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable"—"Do you see your need of the Holy Ghost to sanctify your affections and pacify your heart?" He still answered in the affirmative. "Now," said I, "all that you require is, to believe in Jesus Christ for the salvation of your soul. Come to God as a guilty sinner; and entreat, that, for Christ's sake, He would freely pardon all your sins, and remove your doubts and fears."

He was much affected with the relation in which he stood to his venerable Father. "I am sure," said he, "that my apostacy will bring him down with sorrow to the grave." He spoke very feelingly of his Father's peculiar situation; and added, "My Father has many enemies at Derbent; and when they hear of his Son becoming an Infidel, they will rejoice and thank God for it."

April 20, 1823—Mahomed Ali spent the afternoon with me. Conviction is taking deeper root in his heart.

April 21.—Mahomed Ali came as usual this morning. When he went home yesterday evening, he found Mirabutalib, the Mission Teacher, and his Father conversing together. He took his seat beside them, and began to speak of the Gospel. As he was proceeding, his Father interrupted him, and requested that he might hear no more vain words.

I endeavoured to comfort his mind. He said, "I know that God is about to call me to endure afflictions for His Name's sake; but I trust that he will enable me to hold out. I once thought that I should like to leave this country; but, upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God. I exhorted him not to fear; but to hold fast the beginning of his confidence steadfast unto the end. "Oh," said he, "I am not able, of myself, to stand before my Father. Now is the time to pray for me! I entreat you to pray for me."

April 22.—Mahomed Ali made his appearance to-day at the usual hour. His Father sent, the night before, for one of

his Persian Friends, and requested him to take his Son aside, and give him some salutary counsel. The following conversation ensued:—

"So you intend to become a Christian."

"Yes, I do"—"are you not satisfied with the Koran, and with your own religion?"

"No. Can you prove to me that the Koran is a revelation from heaven?"

"Come, come: tell me how much money the English Mollahs have given you for becoming a christian." "Read the Gospels, and reflect seriously on them; and, at the end of three days, you will not ask me that question"—"Remember, your Father, your honour, your reputation, are all at stake: it will be for your advantage in this world not to change your religion."

"What will that avail me, if I must suffer the wrath of God in hell for ever?"

"You will be persecuted." "The Gospel saith, *And unto him that smiteth thee on the one cheek offer also the other.*" On hearing this reply, the Persian gentleman was confounded, and said, "Why do you not tell your Father these things?" "By the blessing of God, I intend to inform him," was his reply.

He slept none during the course of the night; but was engaged in constant prayer both for himself and his Father.

April 23.—Mahomed Ali still professes his attachment to the doctrines of the Cross; and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian gentleman has been using every means in his power to withdraw him from the faith of the gospel; but without effect. That gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan Faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the gospel furnishes him, that he has come to the following conclusion:—"Perhaps you may be right. You may have truth on your side."

The Directors add—

His father, acting under the influence of his Persian friends and his own inveterate prejudices, treated him with the utmost harshness, when he perceived his determination was fixed to become a christian. He has been exposed to much contumely and reproach; and has been confined, and beaten with great severity. The missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by so-

liciting the aid of the Governor, by whose authority he has been lodged in safety in the Mission House.

From the Christian Instructor.

MAXIMS OF THE WORLD.

MAXIM I. *It is of no consequence what a man's opinions may be, provided his conduct is correct.*

It is a curious fact, that this maxim, though seemingly unlimited in point of extent, is never applied except in the cause of religion. In political concerns, it is generally considered as a matter of the very first importance, to ascertain what are the sentiments which men have adopted respecting the nature and design of civil government, the extent of the royal prerogative, and the rights of the people. We might urge, with some plausibility, that a man might be a good subject, a loyal citizen, and a friend to the true interests of the state, whose views of speculative politics may not accord with those which have been adopted by a particular class or description of men. We might argue, with some degree of justice, that opposition to the reigning administration of the country does not originate so much in certain abstract notions which may have been imbibed, or even in any peculiar systems of political belief, as in the passions of discontent, of envy, and ambition, which no system of political faith will ever be able to eradicate. Will this kind of reasoning give any satisfaction? Will it tend in any degree to allay the ferment of political zeal? On the contrary, will it not increase suspicion, and add fuel to the flame of civil discords and animosities? Is religion then, we would ask, the only human concern, in which opinions or principles may be dispensed with? Is the science of politics of so much importance, that unless a man has adopted every dogma of a particular creed, he ought not to be trusted? And is religion of so little importance, that in it all are allowed to think as they choose? Religion, it will immediately be recollected by the thinking mind, is no ordinary or trifling concern. It carries along with it considerations of the very highest importance. It connects itself with every thing that can be interesting, in regard to the present welfare or final destiny of man. While every thing else has to do with man viewed as a citizen of this world alone, the child of a day, and the victim of corruption; *this* carries forward our views beyond the trifling con-

cerns of a present state, and leads us to consider ourselves as the sons and daughters of immortality.

Nothing can be more false than the idea, that religious opinions are all entirely *speculative*. That there are speculations connected with religion as with every thing else, cannot be denied; but that all those doctrines which pass under the general name of religion are of this description, is a notion altogether preposterous. What shall we think of those truths which have for their subject the being, perfections, and government of God? The person and work of him who came in the name of the Lord to save us? The present state and exigencies of man? The method whereby a sinner may be received into the divine favor? The means whereby our natures may be sanctified? And the final issue of sublunary things? Is it of no practical consequence to know, whether God be just and merciful or not? Whether our Saviour be a divine person, or merely a man like ourselves: Whether we be naturally in a holy or in an unholy state? Whether salvation is to be obtained by personal merit, or by the merciful interposition of another? Whether divine grace is necessary for sanctifying our souls? Whether or not death puts a final period to all human hopes, by introducing us into a state of endless joy or misery? A man, we shall, for the sake of argument, allow, may be morally decent whatever are his religious principles. But is *moral decency* all that Christianity requires? Does it not demand something more decidedly religious, something more appropriate to our character as God's subjects, as Christ's disciples, and as the expectants of heaven? Will moral decency fit a man for beholding and enjoying God in glory? for joining the company of angels? for chaunting the praise of the Redeemer? Out of the soil of truly christian principles, there grows something peculiarly elevated and ennobling; something of which the despisers of religious principles can have no conception; something which requires for its existence, "an unction from the Holy One."

The maxim before us, is not only altogether preposterous in itself; it is calculated to produce the most baneful consequences. It aims a blow not at the appendages of christianity; not at the mere disputable parts of religion; not at the superstitious notions of certain misnamed believers: It strikes at the very vitals of religion in all its shapes; for if the principle be assented to, by what shall its appli-

cation be limited? After setting aside, by one and the same stroke, the essentials and non-essentials of revelation; will it retain any very high respect for the standard truths even of what is termed *natural religion*? Can it be denied, that the maxim wears in every light, a most unfriendly aspect towards the interests of vital godliness? Its evident design and tendency are to introduce an universal skepticism: to unhinge the most generally prevailing, and best founded sentiments of men; to set forth the young adventurer on the stormy ocean of life, without a compass to direct him on his way. When this maxim shall have gained the ascendancy, we may expect a general dearth of every thing great and excellent; and the growth of a dwarfish species of morality, which having no rain to refresh, nor sun to communicate vigor, will soon wither and die.

MAXIM II. *It is wrong to neglect the concerns of active life under the pretext of religious or devotional duty.*

This is a maxim, the propriety of which, when considered in itself, we by no means dispute. Every man has certain active duties to perform in the station which God has assigned him. On the performance of these duties depends the support of himself and his family, in the rank which he is entitled to hold. If a man neglects these duties, whatever be his plea, he disobeys a positive divine command, and discovers his radical ignorance of the very first principles of religion. If then we thus declare our assent to the maxim which has been mentioned, why do we bring it forward expressly for the purpose of condemnation? We assent to the maxim in the abstract; but we condemn *its practical application*. It is employed particularly for the promotion of two ends, both of which are wholly irreligious and unchristian. It is employed as a plea for *worldly mindedness*. Under the pretence of care and laudable industry in their lawful concerns, a very numerous class of men are found to sanction a system of the most selfish and grovelling nature. Active industry, though praiseworthy in itself, is often found to degenerate into worldly dispositions and desires. This is particularly the case, when money is sought for its own sake; when the views are confined to mere prosperity in the world; when eternal concerns are absorbed by temporal interests; and when men discover more ambition after riches and honors, than after the favour and enjoyment of God. As it is difficult to fix on the precise point where laudable industry ends, and

worldly mindedness begins, men are very apt to go beyond the right limit. Regard to personal interest perverts the judgment and blinds the conscience. Men deceive themselves with the false idea, that God will not disapprove of their zealous exertions to promote their own welfare, and to provide for their children. Hence, in such zealous exertions as these, the whole of their time is occupied. They allow for the duties that are peculiarly religious, perhaps, the moments of relaxation from business or pleasure; and if blamed for thus serving God with the dregs of their time, their worldly avocations are made to serve as an excuse. The same end they serve also, in regard to the duties of beneficence and liberality. "We have ourselves and our families to provide for, and charity begins at home." The whole is a system of iniquity. It is built on that love of the world which an apostle directly condemns. It is supported by the false and unchristian principles of avarice, ambition and selfishness. Among these active and industrious men, as they like to be esteemed, we look in vain for that spirituality of soul which is expressly enjoined in the sacred page; for that fellowship with God, of which St. John speaks; for that devotedness to God which leads a man to do all for the promotion of his glory. Their views are confined to a present state; and, if we may judge from appearances, death terminates alike their wishes and their hopes.

2. The maxim under consideration is employed as a plea for the neglect of those duties which are more peculiarly religious. We refer not here to the external profession of religion; for this, the advocates of the maxim do not commonly neglect. We speak of the more private and retired parts of christian duty; such as, the study of God's word; meditation on divine things; the exercise of devout affections; celebrating the praises of God; private and domestic devotion. It cannot be denied, that piety and true morality are inseparable. Piety without morality is a mere pretence, a hypocritical profession employed as a cloak for licentiousness. Morality without piety is nugatory; it is established on no solid principles; it is animated by no proper motives; it is exercised for no proper end. Certain it is, however, that men are in general very fond of separating the one from the other. Morality is generally preferred to piety; and the one is studiously practised, while the other is neglected. The reason of this it is not very difficult to trace. Morality consists, or is supposed to consist, in external acts; piety is more

very closely connected with the heart. Morality will secure the esteem even of the most abandoned; piety is not unfrequently treated with contempt. Morality is productive of present temporal advantage; piety stands connected with what is future and spiritual. Morality may consist with the most complete absorption, by the cares and bustle of the world; piety requires an abstraction from these, a superiority to them, a spirituality of soul to which merely moral men are utter strangers. These are some of the reasons why piety is neglected, and why the duties of active life are held in excuse for this. Has man, then, we would ask, no duties which he owes more immediately to God? Has he no blessings for which to express his gratitude? Has he no wants, more particularly of a spiritual kind, which need to be supplied? The truth is, men are not disposed to be religious. With that defective species of morality which consists in the performance of just and honourable deeds, they are pretty well satisfied; but religion comes too close to them. It gives some disturbance to them in the indulgence of secret sins. It touches the conscience; it alarms by the dread thought of eternity.

While then, we receive the maxim in the abstract, we resist its pernicious application. Let morality and active industry have their due place, but let them not exclude the interesting duties of religion and piety. Let God be uppermost in our thoughts. Let a regard to his glory be the grand principle of action with us. Let us prove to ourselves and others, that we "love him with all our heart," while we fail not at the same time "to love our neighbour as ourselves."

(To be continued.)

NEW-HAVEN, FEBRUARY 14.

CONNECTICUT MISSIONARY SOCIETY.

In the course of the last year, a gentleman resident in Tennessee, being on a visit to his friends in this State, made application to the officers of the Connecticut Missionary Society for a missionary, believing that the field for usefulness in Tennessee was peculiarly promising. A missionary was accordingly appointed. He has entered the scene of his labours, and the following is extract of a Letter from a gentleman in that State.

"At a meeting of the Washington (Presbyterian) congregation, one of the waste places of Zion in this region, after a sermon by a missionary from Connecticut, a donation was made by those present to the South Western Theological

Seminary, that amounted to upwards of one hundred dollars. This congregation has not heretofore given an adequate support to any minister of the gospel; but the signs of the times are encouraging, and better things are hoped of them in this age of active benevolence. Would that we knew when Mr. Niles could preach to us again; but so many are the destitute congregations around us, that we have no hopes of hearing him soon repeat to us the precious truths of the gospel."

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$5,264,86, from December 13th to January 12th, inclusive; besides \$125 as part of the Legacy of the late Dr. Solomon Everest, \$5,525 having been previously acknowledged.

It appears from the last number of the *Missionary Herald*, that a meeting of delegates from the several stations beyond the Mississippi was held at DWIGHT in the month of November.

MISSION CHAPEL IN BOMBAY.

It is stated in the *London Missionary Register*, that the Chapel of the Missionaries of the American Board, at Bombay, was opened for public worship on the 30th of May, with service in the Mahratta language.

MAP OF GREECE.

Messrs. N. and S. S. Jocelyn of this City have published a map of Greece, "The map is a reprint of the latest edition of Arrowsmith's map, with the addition of the ancient divisions of the country, and of many names which occur in the history of the recent revolution, but which Arrowsmith has omitted."

From an examination of this map, we feel no hesitation in recommending it. On it may be found names of places, which recent occurrences have rendered familiar, but for which we shall in vain search the maps in common use. These additional names have been added by Mr. Sidney E. Morse, whose accuracy as well as that of the Messrs. Jocelyns, the publishers, is too well known to need any recommendation.

A Geographical View of Greece, and, an Historical Sketch of the recent Revolution, also prepared by Mr. Morse, accompany the map.—Greece, ever an interesting country has been rendered doubly so by the magnanimous efforts which her sons have made to free themselves from bondage, and by the success with which these efforts has been attended.—The publications here referred to, furnish information which cannot otherwise be attained, without some effort, and at a much greater expense. The sketch accompanying the map, contains an Index, by the aid

of which and of the marginal references on the map, the position of any place whose name occurs may be readily found. We would also add that the map occupies a sheet and is neatly coloured.

JEWISH SETTLEMENT.

It appears from the last number of "Israel's Advocate," that the Society for meliorating the condition of the Jews, have relinquished the plan for some time contemplated, of establishing an extensive settlement, and intend forming one on a tract of 5 or 6,000 acres. This quantity of land will probably be procured as soon as the purchase can be advantageously made. Those Jews who may come to this country for the purpose of placing themselves under the patronage of the Society, will in the mean time, form one family and reside in the vicinity of New York. The funds of the Society are not as yet adequate to defray the expenses of the contemplated purchase.

The following plan will be made known by Count Von der Recke in Germany, and his extensive acquaintance among the Jews will enable him to select such persons to form a part of the contemplated settlement as will best promote its interests, and are most desirous of christian instruction.

PLAN.

I. The object of the society is, to invite and receive from any part of the world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendant of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to

have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed there to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of the life which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience. They have contented themselves with submitting a general plan, which may form the basis of future operation, and which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the society will admit.

PRAYER FOR COLLEGES.

The Directors of the American Education Society have recommended to the churches generally the observance of the 27th day of this month as a day of fasting and prayer for the youth in our Colleges. The following is an extract from the Boston Recorder, in which several arguments are urged for a general compliance with this recommendation.

1st. It is not a vain thing for the churches at large to fast and pray. The promises of God are many that the prayers of his people shall be answered. "God is more ready to grant the Holy Spirit to them who ask him, than parents are to grant good gifts to their children. Will a father when his son asks bread give him a stone?"

2dly. "The harvest is great and the labourers are few." With a word, in answer to the prayers of his people, God can prepare a host of labourers for the field from the thousand promising youth, who are now preparing in our Literary institutions for great good or great evil in the world.

[F 24.]

who knows, but that the effect of the general observance of one day of Fasting and prayer for this object, would be greater in supplying the lack of service, and in hastening the conversion of the world, than the efforts of all Education Societies. The greatness of the effect would undoubtedly depend upon the union of feeling, and the strength of faith, and the degree of holiness with which the day was observed. But if the object should appear to all the churches of sufficient importance to demand their attention; if the Colleges should immediately agree to act in concert; if the different denominations should meet harmoniously; if the American churches should observe a solemn Fast unto the Lord, who can tell with what regard the Saviour of the world would look upon the churches, in this attitude of prayer and faith and love: and with what condescension and power he would answer the prayers of his people, and thrust labourers into the harvest.

3dly. There are praying parents, who have irreligious sons in College, and they anxiously wait for their conversion. If the happiness produced in a single family by the conversion of a son under such circumstances may be regarded as a specimen of the happiness, which is common on similar occasions, then we may infer with considerable accuracy, what an amount of happiness would result to the human family by a general revival of religion in the Colleges, in which the sons of so many prayers should be in great numbers made heirs of God, and joint heirs with Christ. If however, this consideration should fail to affect the minds of those who have little or no sympathy in the hopes and fears of others, it will not fail to secure the prayers of those parents who wait for the salvation of their offspring.

4thly. The officers of the Colleges, and the pious students, would receive encouragement to greater faithfulness, in promoting revivals of religion, by knowing that so many voices were importunate in supplication for heavenly blessings upon them.

5thly. It is not known that there is a revival of religion in any College, or Academy, at the present time.

6thly. The uncertainty of life; the value of the soul; the price which has been paid for its redemption, and every other important truth of our holy religion, urge us to do quickly, what we intend to do for the salvation of men.

MISSIONS OF THE AMERICAN BOARD.

An account of the Journey of Messrs. Fisk, King and Wolff from Egypt to the Holy Land, will be found in our pages. At the last Monthly Concert in Boston, some further intelligence was communicated respecting them, and other missionaries, which we copy from the Boston Recorder.

MONTHLY CONCERT.

On Monday evening, intelligence was communicated in Park-Street Church, Boston, from Messrs. Fisk and King, at Jerusalem; Messrs. Brigham and Parvin, at Buenos Ayres; from the Corresponding Secretary and Mr. David Brown; and from the Missionary Station at Taloney.

Messrs. Fisk and King, had visited the Black Sea, and the mouth of the Jordan. The water of the sea is pure and white, but very bitter.—The report, that it is so heavy that the winds cannot ruffle it, and so destructive of animal life, that the birds cannot live near, or fly over it; and so destructive of timber that vessels cannot be preserved in it, are entirely without foundation.—The sea was in commotion when the Missionaries were there; the birds were flying along the shore and over its surface; and the only reason assigned why vessels were not resting and sailing in its waters, was the ignorance and sloth of the inhabitants.

The Jordan.—The mouth of the river Jordan, which Messrs. Fisk and King visited, is small; the current, at its mouth and some distance above, sluggish; and the banks are covered with bushes. The Missionaries ascended the river, and Mr. Fisk swam across it, and with two Greeks, whom he found on the opposite side, he read the scriptures, describing the passage over Jordan, and offered a prayer in Greek.

Mr. Fisk's Residence.—Mr. Fisk, after his return to Jerusalem, took lodgings with the Rev. Lewis Way, the converted Jew, whose fortune, which is devoted to the ancient Covenant People, has enabled him to purchase a building not far from Jerusalem, on Mount Lebanon, which was built for a Jesuits' College. This building which has gone to decay, Mr. Way has repaired for the accommodation of Missionaries, and Bible Societies' Agents, and other Christians, who seek the welfare of Jerusalem.

Apples of Sodom.—The Missionaries sought for this fruit, on their journey from Jerusalem to the Black Sea. They found two kinds of fruit, either of which, they

suppose, might have been the apple of Sodom. One was black and dry, on the surface, but soft like the pith of elder within; containing one or two seeds: The other they found near Jericho, but do not describe it so particularly.

Modern Jericho.—It is a wretched place, surrounded by rough walls resembling the roughest stone walls in New England. It is supposed to contain 2 or 300 inhabitants only.

Tyre.—Like Jericho is a wretched place, inhabited by a few miserable beings, who subsist by fishing.

Profaneness of all classes.—The irreverent use of the name of the Supreme Being, is universal. *By God*, is an oath uttered with almost every sentence. Mr. Fisk, mentions an interview with a Catholic, who denied that he or his Catholic friends ever used this expression. Mr. Fisk read the Scriptures to him, and asked whether they were not worthy to be regarded as good. He said, by God, they are good. Mr. Fisk immediately said to him, you told me that Catholics never uttered that oath. He denied having uttered it. Mr. Fisk told him the habit of uttering it continually prevented his knowing that he uttered it at all.

Turkish Tyranny.—A single convent has paid a tax to the Turks, since the Greeks began to struggle for existence, of more than \$150,000 in consequence of the exactions of their Turkish oppressors.

Mission to South America.—Messrs. Brigham and Parvin, who sailed from Boston in July, arrived safely in Buenos Ayres, after a passage of about 80 days. During the passage they had public worship on deck every Sabbath, and prayers every evening. They were treated with great kindness by the officers, and they endeavoured by conversation and the distribution of tracts, as well as by the public religious exercises, to promote the salvation of the crew. They speak with gratitude of the increasing attention and respect of the ship's company to the means of grace.—Mr. Brigham, after his arrival had a severe attack of cholera morbus, from which he had not entirely recovered at the latest dates. He had, however, by the politeness of Col. Forbes, been able to ride about the city, and learn something of the prospects of the mission. There are many inhabitants in Buenos Ayres from England and North America, and there is hope of having established speedily, without opposition from Government, a religious society, composed of this part of the population. Efforts are mak-

ing to establish Lancasterian schools, and Mr. Parvin has it in contemplation to take the superintendence of one. Mr. Brigham expresses the opinion, that one or two young gentlemen from New England, who are familiar with this mode of instruction, might be handsomely supported and highly useful in Buenos Ayres. A subscription has been opened, and a large sum subscribed, since the Missionaries arrived, for the establishment of a school.

Journey of the Corresponding Secretary.—Mr. Evarts writes, that the meetings to hear the address of Mr. David Brown, were numerous and well attended in Hartford, New Haven, New York, Newark, Princeton, and Philadelphia. In Dr. Staughton's church, in Philadelphia, 2500 people were supposed to be present. In numerous instances there were crowds of people around the doors, who could not enter the houses. In one instance several thousands left the house, and the streets in every direction were thronged.

Universal satisfaction was expressed by all classes, with the address. He was often urged to repeat it in other churches, and the Corresponding Secretary had the most consoling evidence, that great good was to result to the Board from the efforts of one so recently an unlettered savage.

Another Cherokee youth, who was educated at Cornwall, very unexpectedly met David Brown, in Philadelphia, and entered the pulpit with him, and made an extemporaneous address of thirty minutes, with considerable propriety and effect.

Revival of Religion at Taloney.—The seriousness continues. Nine Cherokees and one white person have been admitted to the Church. Four or five others give evidence of a saving change, and others are anxious to secure their salvation.

For the Religious Intelligencer.

CALL FOR TRACTS.

LETTER II.

From a gentleman in Chenango County, New York.

"A small Tract Society has been established in the town in which I reside, and has been in operation about three years. But we have found much difficulty in obtaining Tracts. We have had many applications for them from towns around us, and some from a distance of sixty miles. For two years we have been endeavouring to obtain the Christian Almanac, but have obtained none. In one instance, we sent

money to Boston to have a parcel forwarded by mail, but did not succeed in getting them.

We have long been desirous to have a Depository established among us ; and if the American Tract Society can furnish us with one, I shall be happy in doing all in my power to promote its usefulness, and to let my services be entirely gratuitous to the Society, considering the usual allowance to agents, above the necessary expenses of transportation, &c. as a donation. The country around us is very destitute of religious information, and we hope you will not refuse to send us a Depository.

FROM SISMONDI'S HISTORICAL VIEW OF THE SOUTH OF EUROPE.

The celebrated Haroun Alraschid, who reigned from 786 to 809, acquired a glorious name by the protection which he offered to letters. The historian Elmacin assures us, that he never undertook a journey without carrying with him at least an hundred men of science in his train. The Arabians are indebted to him for the rapid progress which they made in science and literature ; for Haroun never built a mosque without attaching to it a school. His successors followed his example, and in a short period, the sciences which were cultivated in the capital spread themselves to the very extremities of the empire of the caliphs.

But the true protector and father of Arabic literature was Al-Mamoun, the seventh caliph of the race of the Abassides, and the son of Haroun Alraschid. Even in his father's life-time, and during his journey to Khōrasan, he had chosen for his companions the most celebrated men of science, amongst the Greeks, the Persians, and the Chaldeans. Having succeeded to the throne, (813—833) he rendered Bagdad the centre of literature. Study, books, and men of letters, entirely engrossed his attention. The learned were his favourites, and his ministers were occupied alone in forwarding the progress of literature. It might be said, that the throne of the caliphs seemed to have been raised for the muses. He invited to his court from all parts of the world, all the learned with whose existence he was acquainted ; and he retained them by rewards, honours and distinctions of every kind. He collected from the subject provinces of Syria, Armenia, and Egypt, the most important books which could be discovered, and which, in his eyes, were the most precious tribute he could demand. The governors of provinces and the officers of administration, were directed to amass, in preference to every thing else, the literary relics of the conquered countries, and to carry them to the foot of the throne. Hundreds of camels might be seen entering Bagdad, loaded with nothing but manuscripts and papers ; and those which were thought adapted to the purposes of public instruction, were translated into Arabic, that they might be universally intelligible. Masters, instructors, translators, and commentators formed the court of Al-Mamoun, which appeared rather to be a learned academy, than the

centre of government in a warlike empire. When this caliph dictated the terms of peace to the Greek emperor, Michael the Stammerer, the tribute which he demanded from him was a collection of Greek authors. Science, in a peculiar manner, experienced the favour of the caliph, notwithstanding the distrustful jealousy of some fanatical Musselmans, who accused Al-Mamoun of shaking the foundation of Islamism. Speculative philosophy was allowed to indulge in the investigation of the most abstruse questions. The art of medicine boasted, under his empire, of some of her most celebrated professors. He had been instructed by the famous Kossa in the science of law, which, in the eyes of the Musselmans, was, of all the branches of human knowledge the most sacred, and that to which they abandoned themselves with the utmost degree of ardour. The caliph himself was much attached to the study of mathematics, which he had pursued with brilliant success. He conceived the grand design of measuring the earth, which was accomplished by his mathematicians at his own expense. The Elements of Astronomy by Alfragan, and the Astronomical Tables of Al-Merwasi, were the productions of two of his courtiers. Not less generous than enlightened, Al-Mamoun, when he pardoned one of his relations who had revolted against him, and who attempted to usurp the throne, exclaimed, "If it were known what pleasure I experienced in granting pardon, all who have offended against me would come and confess their crimes."

SEAMAN IN PHILADELPHIA.

The Rev. Joseph Eastburn of Philadelphia, in a letter published in the Report of the New York Bethel Union, says, "that the place of meeting for sailors in that city is constantly well attended every Lord's day, both morning and afternoon ; and many that visit the place say they find no place of worship so solemn and quiet. Many of the seamen are often deeply affected, and in the close of the afternoon meetings, those that expect to sail in the course of the week come forward with all the affection of dear children, to bid farewell ; and when going down the river and bay, they prepare their letters to be sent back by the pilots, in which it is common for masters, with their mates and all of the crew, to unite in requesting to be constantly remembered in prayer in their church, not only for protection from the dangers of the sea, but from sinning against the Lord. On their return, they present their public expression of thanks in the church."

CHARITY.

"Charity," says an old writer, is a virtue of the heart and not of the hands. Gifts and alms are the expressions, not the essence, of virtue. A man may bestow great sums on the poor and indigent without being charitable, and may be charitable, when he is not able to bestow any thing. Charity is therefore a habit of good will or benevolence in the soul, which disposes us to the love, assistance, and relief of mankind, especially of those who stand in need of it. The poor man, who has this excellent frame of mind, is no less entitled to the reward of this virtue, than the man who founds a college."

POETRY.

For the Religious Intelligencer.

"GRIEVE NOT THY FATHER, AS LONG AS HE LIVETH."—*Son of Sirach.*

Ah! grieve not him, whose silver hairs
Thin o'er his wasted temples stray
Grieve not thy Sire, when Time impairs
The glory of his manhood's sway.

His tottering step with reverence aid,
Bind his sunk brow with honour's wreath,
And let his deafen'd ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
Her frail companion's dark decay,
Though wearied, blinded Memory break
The casket where her treasures lay.

With ready arm his burdens bear,
Bring heavenly balm his wounds to heal,
And with affection's pitying care
The error that thou mark'st, conceal.

Say! canst thou tell how oft those arms
Have clasp'd thee to that shielding breast,
When infant fears, or fancied harms
Thy weak and wayward soul distress?

Know'st thou how oft that lip has strove
Thine uninstructed mind to aid?
How oft a parent's prayer of love
Has risen on midnight's deepest shade?

Grieve not thy Father till he die!
Lest when he sleep on Nature's breast,
The record of his lightest sigh,
Should prove a dagger to thy rest.

For if thy holiest debt of love
Forgotten or despis'd should be,
He, whom thou call'st thy Sire above
Will bend a Judge's frown on thee. H.

Extract of a Letter from a respectable gentleman of the Society of Friends in Philadelphia, published in the London Ch. Observer for Oct. last.

"EDWARD COLES is by birth a Virginian of good family, and was several years Private Secretary to General Washington. After acquiring a considerable estate in lands and Negroes, he retired from business to enjoy the pleasures and endearments of domestic life. But there was in his mind a principle which, even though surrounded with all the comforts which outward circumstances could bestow, disturbed his repose, clouded the sunshine of his prosperity, and troubled the calm serenity of his life. This divine principle was pleading with him on behalf of his degraded and oppressed Negroes; and, though he clearly perceived the injustice and cruelty of slavery, yet, the conflict between a sense of religious duty and feelings of self-interest caused the disquietude to which I have alluded. But his love of virtue and piety predominated; and as the laws of Virginia did not admit of emancipation, unless the Negroes were removed from the

State, he determined to emigrate; and when settlements began to be made in the then territory, now State, of Illinois, he purchased lands, emancipated his Slaves, and removed them thither free men. He settled them on his lands, and took up his residence near them, where he might be conveniently situated to advise and protect them. His talents, his extensive knowledge, and his sound principles and consistent conduct, soon brought him into public notice. He was rapidly raised through various posts of trust and honor, until he was appointed chief magistrate of the State."

POWER OF TRUTH.

From the same Letter as the above.

"A pious and worthy Episcopalian clergyman, who now fills the office of Bishop for two dioceses in this country, was, in early life, a youth of dissipated and immoral character. Having an estate, and living in luxury and idleness, he gave way to a levity of disposition which prompted him to ridicule sacred things. Dining one evening with a party of gentlemen, they sat late drinking wine and smoking segars; and, with a view of promoting merriment, he sent for one of his Slaves, who was a pious preacher among the Methodists, and ordered him to preach a sermon for the company. The good man hesitated to obey; but after a time of silence on his part, he at last began to address them. But, instead of the mirth which they anticipated, from the ignorance and simplicity of the poor man, the zeal and fervor of his discourse produced a contrary effect. Instead of raising the loud and vacant laugh, instead of prompting their impious revelry, the solemnity of the truths which he delivered sank deeply into the hearts of some of the company, and, through the Divine blessing, carried conviction to the mind of his master, who from that time became of a serious character, took upon him the clerical office from an apprehension of duty, and continues an ornament to his profession."

WISDOM.

The increase of Gold lowers the value of it, but the increase of Grace advanceth its price; how much better, therefore, is it to get Wisdom than Gold.

MATTHEW HENRY.

DEATH.

The deaths of others are the subjects of common talk, but little the subject of serious thought. *Ib.*

SABBATH.

The streams of religion run either deep or shallow, according as the banks of the Sabbath are kept up or neglected. *Ib.*

THE CHRISTIAN'S SECURITY.

If the earth be the Lord's then wherever a child of God goes, he does not go off his Father's ground. *Ib.*

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